

الْبَابُ الرَّابِعُ عَشَرَ

رَحْمَتُهُ وَمُلَامَةُ طَفْتَهُ بِالْمُنَافِقِينَ

CHAPTER FOURTEEN

THE HOLY PROPHET'S MERCY AND
KINDNESS TOWARD THE HYPOCRITES

١/١٧٦ . عَنْ أَبِي سَعِيدٍ قَالَ: بَيْنَ النَّبِيِّ يَقْسِمُ، جَاءَ عَبْدُ اللَّهِ بْنُ ذِي الْخُوَيْصَرَةِ التَّمَمِيْيِّيْ قَالَ: أَعْدِلُ، يَا رَسُولَ اللَّهِ. قَالَ: وَيُحْكَمُ، وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟ قَالَ عُمَرُ بْنُ الْحَطَّابَ: أَئْدَنْ لِي فَأَضْرِبَ عَنْقَهُ. قَالَ: دَعْهُ، فَإِنَّ لَهُ أَصْحَابًا، يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِ وَصِيَامَهُ مَعَ صِيَامِهِ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. يُنْظَرُ فِي قُدْسِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي نَصْلِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي رِصَافِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي تَضِيِّهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ. قَدْ سَبَقَ الْفَرْثَ وَالَّدَمَ.

مُتَّقِقٌ عَلَيْهِ.

١٧٦/١. According to Abū Sa‘īd

^{١٧٦} Set forth by •al-Bukhārī in *al-Šaḥīḥ*: Bk.: *Istitāba al-murtaddīn wa al-mu‘ānidīn* [Demanding the Repentance of the Apostates and Reprobates], Ch.: “On the One Who Refrains from Fighting the Kharijites for the Sake of Drawing Hearts Near and so the People Will Not Flee,” 6:2540 §§6532, 6534, and in Bk.: *al-Manāqib* [The Exemplary Traits], Ch.: “The Signs of Prophecy in Islam,” 3:1312 §3414, and in Bk.: *Fadā'il al-Qur’ān* [The Virtues of the Qur’ān], Ch.: “Weeping when Reciting the Qur’ān,” 4:1928 §4771, and in Bk.: *al-Ādab* [The Manners], Ch.: “What has been Narrated Concerning a Man Who Says, ‘Woe unto You,’” 5:2281 §5811, and in •al-Adab al-mufrad (from Jābir ﷺ), 270 §774; •Muslim in *al-Šaḥīḥ*: Bk.: *al-Zakāt* [The Zakat], Ch.: “On the Kharijites and their Qualities,” 2:744 §1064; •Ahmad b. Ḥanbal in *al-Muṣnād*, 3:56 §§11554, 14861; •al-Nasā’ī in *al-Sunan* (from Abū Burza ﷺ): Bk.: *Tahrim al-dam* [The Prohibition of Bloodshed], Ch.: “Regarding the One Who Unsheathes His Sword and Wields it among People,” 7:119 §4103, and in •al-Sunan al-kubrā, 6:355 §11220; •Ibn Mājah in *al-Sunan* (introduction), section: “On the Kharijites,” 1:61 §172; •Ibn Abī Shayba in *al-Muṣannaf*, 7:562 §37932; •Abd al-Razzāq in *al-Muṣannaf*, 10:146; •al-Bazzār (from Abū Burza ﷺ) in *al-Muṣnād*, 9:305 §3846; •Ibn Jārūd in *al-Muntaqā*, 1:272 §1083; •Ibn Ḥibbān in *al-Šaḥīḥ*, 15:140 §6741; •al-Ḥākim in *al-Muṣadrak*

“While the Prophet ﷺ was distributing war gains, ‘Abd Allāh b. Dhū al-Khuwayṣira al-Tamīmī came and said: ‘Distribute fairly, O Messenger of Allāh!’ (On his sarcasm) Allāh’s Messenger said: ‘Woe to you! Who acts fairly, if I do not act fairly?’ ‘Umar b. al-Khaṭṭāb said: ‘Allow me to strike his neck!’ He said: ‘Leave him alone, for he has companions! One of you would disdain his own performance of the ritual prayer in comparison with his performance of the ritual prayer, and his own observance of the fast in comparison with his observance of the fast. They zoom off the Religion as the arrow speeds through the game animal. The hunter examines the head of his arrow, but there is nothing on it. Then he examines its cord, but there is nothing on it. Then he examines its shaft, but there is nothing on it. Then he examines its feather, but there is nothing on it. It has flown through the dung and the blood (of the game animal without taking any stain on it. These wicked people too, in like manner, go out of the Religion without having any sign of a link with the Religion.)’”

Agreed upon by al-Bukhārī and Muslim.

٢/١٧٧ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَقْسِمُ ذَاتَ يَوْمٍ قِسْمًا، فَقَالَ ذُو الْخُوَيْصَرَةُ، رَجُلٌ مِنْ بَنْيِ تَمِيمٍ: يَا رَسُولَ اللَّهِ، أَعْدِلُ. قَالَ: وَيُلَكَ! مَنْ يَعْدِلُ إِذَا لَمْ يَأْعِدْ؟ فَقَالَ عُمَرُ: إِنَّمَا لِي فَلَأَضْرِبُ عُنْقَهُ. قَالَ: لَا، إِنَّ لَهُ أَصْحَابًا يَحْقِرُونَ أَهْدُوكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمُرُوقِ السَّهْمِ مِنَ الرَّمَيَةِ. يَنْتَظِرُ إِلَى نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ ثُمَّ يَنْتَظِرُ إِلَى رِصَافِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ. ثُمَّ يَنْتَظِرُ إِلَى أَنْصِيَّهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ ثُمَّ يَنْتَظِرُ إِلَى قَذَذِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، قَدْ سَبَقَ الْفَرْثَ وَالدَّمَ. يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ. أَيْتُهُمْ: رَجُلٌ إِحْدَى يَدَيْهِ مِثْلُ ثَدِيِّ الْمَرْأَةِ أَوْ مِثْلُ الْبَضْعَةِ تَدَرْدَرُ. قَالَ أَبُو سَعِيدٍ: أَشْهُدُ لَسْمِعْتُهُ مِنَ النَّبِيِّ ﷺ،

(from Abū Burza رضي الله عنه), 2:160 §2647 (al-Ḥākim stated, “This hadith is rigorously authentic”); •Abū Ya‘lā in *al-Muṣnād*, 2:298 §1022; •al-Ṭabarānī in *al-Mu‘jam al-awsat*, 9:35 §9060; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:171.

وَأَشْهَدُ أَنِّي كُنْتُ مَعَ عَلَيْهِ حِينَ قَاتَلَهُمْ، فَالْتُّمِسَ فِي الْقَتْلِ، فَأَقِيَّ بِهِ عَلَى النَّعْتِ
 الَّذِي نَعْتَ النَّبِيَّ مُتَقْبِلٌ عَلَيْهِ.

177/2. According to Abū Sa‘īd al-Khudrī :

“While the Prophet ﷺ was distributing the war gains among us one day, Dhū al-Khuwayṣira, a man from the Banū Tamīm tribe, said: ‘O Messenger of Allah, act fairly!’ He replied: ‘Woe to you! Who acts fairly, if I do not act fairly?’ ‘Umar then said: ‘(O Messenger of Allah!) Give me permission to strike his neck off!’ He said: ‘No! He has companions as well who would perform the ritual prayers which if any one of you would compare with his own, he would consider it inferior to theirs and his fasting inferior to theirs. But they would stray from the Religion like darting of the arrow through the game animal—the hunter examines the head of the arrow, but finds nothing on it. Then he examines its cord, but there is nothing on it. Then he examines its shaft, but there is nothing on it. Then he examines its feather, but there is nothing on it. It flies past missing the faeces and the blood (of the game animal too fast to take any smear). They will emerge at the time of a disintegration of people into sects (to fuel this dissension). Their signs include a man who has one hand like the breast of a woman, or like a quivering lump of flesh.’”

Abū Sa‘īd said: “I bear witness that I heard it from the Prophet ﷺ, and I bear witness that I was together with ‘Alī رضي الله عنه when he fought them (the Khawārij). The man described by the Prophet ﷺ was searched among the killed and was found; he was exactly the same as the Prophet ﷺ had described him.”

¹⁷⁷ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ādab* [The Manners], Ch.: “What has been Narrated Concerning a Man Who Says, ‘Woe unto You,’” 5:2281 §5811; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zakāt* [The Zakat], Ch.: “On the Kharijites and their Qualities,” 2:744 §1064; •Ahmad b. Ḥanbal in *al-Muṣnād*, 3:65 §11639; •al-Nasā’i in *al-Sunan al-Kubrā*, 5:159 §§8560–8561 and 6:355 §11220; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:140 §6741; •Abd al-Razzāq in *al-Muṣannaf*, 10:146; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:171.

Agreed upon by al-Bukhārī and Muslim.

١٧٨/٣. عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: بَعَثَ عَلَيْهِ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْيَمَنِ بِذُهْبِيَّةٍ فِي أَدِيمٍ مَقْرُونَظٍ لَمْ تُحَصَّلْ مِنْ تُرَابِهَا. قَالَ: فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ: بَيْنَ عُيَيْنَةَ ابْنِ بَدْرٍ وَأَقْرَعَ بْنِ حَابِسٍ وَزَيْدِ الْحَبْلِ وَالرَّابِعُ إِمَّا عَلْقَمَةً وَإِمَّا عَامِرُ بْنُ الطَّفْلِ. فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: كُنَّا نَحْنُ أَحَقُّ بِهَذَا مِنْ هُؤُلَاءِ. قَالَ: فَبَلَغَ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, فَقَالَ: أَلَا تَأْمَنُونِي، وَأَنَا أَمِينٌ مَنْ فِي السَّمَاءِ؟ يَأْتِينِي خَبْرُ السَّمَاءِ صَبَّاحًا وَمَسَاءً. قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشَرِّفُ الْوَجْنَتَيْنِ، نَاسِرُ الْجَهَةِ، كُثُّ الْلَّهِيَّةِ، مَحْلُوقُ الرَّأْسِ، مُشَمَّرُ الْإِرَازَارِ. فَقَالَ: يَا رَسُولَ اللَّهِ، اتَّقِ اللَّهَ. قَالَ: وَيْلَكَ، أَوْ لَسْتُ أَحَقُّ أَهْلَ الْأَرْضِ أَنْ يَتَّقَى اللَّهَ؟ قَالَ: ثُمَّ وَلَى الرَّجُلَ. قَالَ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللَّهِ، أَلَا أَضِرُّ بْ عُنْقَهُ؟ قَالَ: لَا، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي. فَقَالَ خَالِدٌ: وَكَمْ مِنْ مُصَلٌ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي لَمْ أُوْمِرْ أَنْ أَنْقُبَ عَنْ قُلُوبِ النَّاسِ، وَلَا أُشَقَّ بُطُونَهُمْ. قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفَّ، فَقَالَ: إِنَّهُ يَخْرُجُ مِنْ ضِئْضِيَّهُ هَذَا قَوْمٌ يَتَلَوَّنُ كِتَابَ اللَّهِ رَطْبًا لَا يُجَاوِرُ حَنَاجِرَهُمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. وَأَظْنَهُ قَالَ: لَئِنْ أَدْرَكْتُهُمْ لَا قُتْلَنَاهُمْ قَتْلَ ثَمُودَ.

مُنْفَقٌ عَلَيْهِ.

١78/3. According to Abū Sa‘īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ,

“‘Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ sent to Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from Yemen some gold alloyed with clay in a leather bag dyed from the leaves of

^{١78} Set forth by •al-Bukhārī in *al-Saḥīḥ*: Bk.: *al-Maghāzī* [The Military Expeditions], Ch.: “The Mission of ‘Alī b. Abī Ṭālib and Khālid b. al-Walīd رَضِيَ اللَّهُ عَنْهُ before the Farewell Pilgrimage,” 4:1581 §4094; •Muslim in *al-Saḥīḥ*: Bk.: *al-Zakāt* [The Zakat], Ch.: “On the Kharijites and their Qualities,” 2:742 §1064; •Ahmad b. Ḥanbal in *al-Muṣnād*, 3:4 §11021; •Ibn Khuzayma in *al-Saḥīḥ*, 4:81 §2373; •Ibn Ḥibbān in *al-Saḥīḥ*, 1:205 §25; •Abū Ya‘lā in *al-Muṣnād*, 2:390 §1163; •Abū Nu‘aym in *al-Muṣnād al-Muṣṭakhrāj*, 3:128 §3275, and

Mimosa flava. He distributed it among four men: 'Uyayna b. Badr, Aqra' b. Hābis, Zayd al-Khayl, and the fourth one was either 'Alqama or 'Āmir b. Tufayl. A person from among Companions said, 'We had more right to this wealth than them.' This remark reached Allah's Messenger, upon which he said, 'Will you not trust me, as I am a trustee of Him Who is exalted over the heaven and the news comes to me from the heavens morning and evening? Then there stood up a man with deep sunken eyes, prominent cheek bones, an elevated forehead, thick beard, shaven head and a tucked up loin cloth. He said, 'O Messenger of Allah! Fear Allah! The Prophet ﷺ said, 'Woe to you! Do I not have the most right among the people of the earth to fear Allah?' The man then turned away and Khālid b. Walīd said, 'O Messenger of Allah! Shall I not strike his neck?' The Prophet ﷺ said, 'No. Perhaps he prays.' Khālid then said, 'And how many people pray yet say with their tongues what is not in their hearts?' Allah's Messenger ﷺ said, 'Indeed, I have not been commanded to pierce into the hearts of the people or split open their insides.' The man was then found standing and the Prophet ﷺ said, 'There shall arise from this man a people who will recite the Qur'ān with moist tongues but it will not go beyond their throats [their interpretations of the Qur'ān will be superficial and only skin deep]. They will pass through the religion just as an arrow passes through a hunted game.' I believe he also said, 'Surely, if I encounter them, I will slay them as the people of Thamūd were slain.'"

Agreed upon.

٤/١٧٩ . وَرَأَدَ مُسْلِمٌ: فَقَامَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ، أَلَا أَضْرِبُ عُنْقَهُ؟ قَالَ: لَا. قَالَ: ثُمَّ أَدْبَرَ فَقَامَ إِلَيْهِ خَالِدُ سَيْفُ اللهِ فَقَالَ: يَا رَسُولَ اللهِ، أَلَا أَضْرِبُ عُنْقَهُ؟ قَالَ: لَا. فَقَالَ: إِنَّهُ سَيَخْرُجُ مِنْ ضِيَّصَفِيِّ هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللهِ لَيْنَا رَطْبَا.

in •*Hilyat al-Awliyā'*, 5:81; and cited by •al-'Asqalānī in *Fath al-Bārī*, 8:68 §4094; •Ibn al-Qayyim *al-Ḥāshiya*, 13:16; •al-Suyūṭī in *al-Dībāj*, 3:160 §1064; •Ibn Taymiya in *al-Ṣārim al-Maslūl*, 1:188, 192.

179/4. In Muslim's narration of the aforementioned hadith, it reads,

"So 'Umar b. al-Khaṭṭāb ﷺ stood before him and said, 'O Messenger of Allah! Shall I not strike his neck?' The Prophet ﷺ said, 'No.' Then the man turned away, upon which Khālid, the Sword of Allah, stood up before him and said, 'O Messenger of Allah! Shall I not strike his neck?' The Prophet ﷺ said, 'No. There shall arise from this man a people who will recite the Qur'ān as a gentle tune.'"

١٨٠. عَنْ شَرِيكِ بْنِ شَهَابٍ قَالَ: كُنْتُ أَنْكِنَى أَنَّ الَّتِي رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَسْأَلُهُ عَنِ الْحَوَارِجِ فَلَقِيْتُ أَبَا بَرَزَةَ ﷺ فِي يَوْمٍ عِيدٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ فَقُلْتُ لَهُ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ الْحَوَارِجَ؟ فَقَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْذِنِي، وَرَأَيْتُهُ يَعْيِنِي أَتِيَ رَسُولَ اللَّهِ ﷺ بِمَا لِي، فَقَسَمَهُ، فَأَعْطَى مَنْ عَنْ يَمِينِهِ وَمَنْ عَنْ شَمَائِلِهِ، وَلَمْ يُعْطِ مَنْ وَرَاءَهُ شَيْئًا فَقَامَ رَجُلٌ مِنْ وَرَائِهِ فَقَالَ: يَا مُحَمَّدُ، مَا عَدْلُكَ فِي الْقِسْمَةِ رَجُلٌ أَسْوَدُ مَطْمُومُ الشَّعْرِ عَلَيْهِ تَوْبَانٌ أَبْيَضَانٌ (وَرَادٌ أَحْمَدٌ) بَيْنَ عَيْنَيْهِ أَثْرُ السُّجُودِ فَغَضِبَ رَسُولُ اللَّهِ ﷺ عَصْبًا شَدِيدًا وَقَالَ: وَاللَّهِ لَا تَجِدُونَ بَعْدِي رَجُلًا هُوَ أَعْدُلُ مِنِّي ثُمَّ قَالَ يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ كَانَ هَذَا مِنْهُمْ (وَفِي رِوَايَةِ قَالَ يَخْرُجُ مِنْ قِبَلِ الْمَسْرِقِ رِجَالٌ كَانَ هَذَا مِنْهُمْ هَذِهِمْ هَكَذَا) يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيْهُمْ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّوْمَةِ سِيَاهُمُ التَّحْلِيقُ لَا يَرَأُونَ يَخْرُجُونَ حَتَّى يَخْرُجَ آخِرُهُمْ مَعَ الْمَسِيْحِ الدَّجَالِ

¹⁷⁹ Set forth by •Ahmad b. Ḥanbal in *al-Musnad*, 4:421; •al-Nasā'ī in *al-Sunan*: Bk.: *Tahrim al-dam* [The Prohibition of Bloodshed], Ch.: "Regarding the One Who Unsheathes His Sword and Wields it among People," 7:119 §4103, and in •*al-Sunan al-Kubrā*, 2:312 §3566; •Ibn Abī Shayba in *al-Muṣannaf*, 7:559 §37917; •al-Bazzār in *al-Musnad*, 9:294, 305 §3846; •al-Ḥākim in *al-Mustadrak*, 2:160 §2647; •Ibn Abī Ḥāsim in *al-Sunna*, 2:452 §927; •al-Ṭayālī in *al-Musnad*, 1:124 §923; and cited by •al-Asqalānī in *Fatḥ al-Bārī*, 12:292; •al-Qaysarānī in *Tadhkīrat al-Huffāz*, 3:1101; •Ibn Taymiya in *al-Ṣārim al-Maslūl*, 1:188.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ أَبِي شَيْبَةَ وَالْبَزَارُ.

180/5. According to Sharīk b. Shihāb,

"I used to long to meet one of the Prophet's Companions in order to ask him about the Khawārij. Finally, I met Abū Barza رض on the day of Eid with some of his companions. I asked him, 'Did you hear Allah's Messenger صل mention the Khawārij?' He said, 'Yes, I heard Allah's Messenger صل with my own two ears and saw him with my own two eyes. Some wealth was brought to Allah's Messenger صل and he divided it up, giving some to those on his right and some to those on his left, but he did not give anything to those who were standing behind him. Then a man behind him stood up and said, "O Muhammad! You have not acted justly and fairly in distributing the wealth!" He was a dark skinned man with shaven head, wearing two white garments [and according to Ahmād's narration, 'He had a prostration mark between his eyes']. Upon hearing this, Allah's Messenger صل became very angry and said, "By Allah! You shall not find any man more just after me!" Then he said, "In the final days [before the Day of Judgment] there shall appear a folk—and it seems as if this man is from among them [and in one narration, 'Some men shall appear from the east—and this man is from them—and their mannerisms shall be like his.']. They will recite the Qur'ān but it will not go beyond their throats [their interpretations of the Qur'ān will be superficial and only skin deep], and they will pass through the religion just as an arrow passes through a hunted game. Their distinctive feature is that they will have shaven heads. They will continue to appear until the last of them appears with the impostor Anti-Christ [the Dajjāl]."""

This was narrated by Ahmād, al-Nasā'ī, Ibn Abī Shayba and al-Bazzār.

٦/١٨١. عَنْ جَابِرٍ رض يَقُولُ: بَصَرَ عَيْنِي وَسَمِعَ أُدُنِي رَسُولُ اللهِ صل بِالْحِعْرَانَةِ وَفِي
ثُوبٍ بِلَالٍ فِضَّةٌ. وَرَسُولُ اللهِ صل يَقْبِضُهَا لِلنَّاسِ يُعْطِيهِمْ. فَقَالَ رَجُلٌ: أَعْدَلُ. قَالَ:

¹⁸⁰ Set forth by •Ahmād in *al-Musnad*, 3:354 §1461; •Abū Nu'aym in *al-Musnad al-Mustakhraj*, 3:127 §2372.

وَيْلَكَ، وَمَنْ يَعْدِلُ إِذَا مَأْكُنْ أَعْدِلُ؟ قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللهِ، دَعْنِي أَقْتُلُ هَذَا الْمُنَافِقَ الْحَقِيقَ! فَقَالَ رَسُولُ اللهِ ﷺ: مَعَادُ اللهِ أَنْ يَتَحَدَّثَ النَّاسُ أَنِّي أُقْتُلُ أَصْحَابِي. إِنَّ هَذَا وَأَصْحَابَهُ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَّهُمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمَيَّةِ.

رَوَاهُ أَحْمَدُ وَأَبُو عَمَّارٍ.

181/6. According to Jābir ﷺ,

“Indeed, I saw with my own eyes and heard with my own ears when Allah’s Messenger ﷺ was at Ji’rāna and Bilāl was carrying some silver in his garment. Allah’s Messenger ﷺ was taking hold of it and distributing it among the people. As he was doing that, a man called out, saying, ‘Be just!’ The Prophet ﷺ said, ‘Woe to you! Who will be just if I am not just?’ ‘Umar b. al-Khaṭṭāb ﷺ said, ‘O Messenger of Allah! Let me slay this vile hypocrite!’ Allah’s Messenger ﷺ responded, ‘I seek refuge with Allah from that [i.e., do not do that] lest people go around saying that I kill my companions. Indeed, this man and his (hypocrite) compatriots will recite the Qur’ān (melodiously), but it will not go past their throats. They will pass through the religion just as an arrow passes through a hunted game.’”

¹⁸¹ Set forth by •al-Bukhārī in *al-Šaḥīḥ*: Bk.: *Tafsīr al-Qur’ān* [The Qur’ānic Exegesis], Ch.: “On Allah’s Statement: *«It is the same whether you sought forgiveness for them or didn’t seek forgiveness for them—Allah will never forgive them. Indeed, Allah does not guide the wrongdoing folk»*,” 4:1861 §3622, and in Ch.: “On Allah’s Statement: *«They say, ‘When we return to Medina the most honourable shall expel the most abased. To Allah and His Messenger belongs all honour, but the hypocrites know not»*,” 4:1863 §3624; •Muslim in *al-Šaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Manners], Ch.: “Helping One’s Brother, whether an Oppressor or Oppressed,” 4:1998 §2584; •Ahmad b. Hanbal in *al-Muṣnād*, 3:392 §15260; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Tafsīr* [The Qur’ānic Exegesis], Ch.: “Concerning Sūra al-Munāfiqīn,” 5:417 §3315; •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:271 §8863; •Ibn Ḥibbān in *al-Šaḥīḥ*, 14:544 §6582; •Abd al-Razzāq in *al-Muṣannaf*, 9:468–469 §18041; •Abū Ya’lā in *al-Muṣnād*, 3:458 §1957; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:32 §17644.

Reported by Aḥmad and Abū Nu‘aym.

١٨٢/٧. عَنْ عَمِّرٍو بْنِ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا فِي غَزَّةٍ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ. فَقَالَ الْأَنْصَارِيُّ: يَا لَأَنْصَارِ. وَقَالَ الْمُهَاجِرِيُّ: يَا لِلْمُهَاجِرِينَ. فَسَمِعَهَا اللَّهُ رَسُولُهُ. قَالَ: مَا هَذَا؟ فَقَالُوا: كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ: يَا لَأَنْصَارِ، وَقَالَ الْمُهَاجِرِيُّ: يَا لِلْمُهَاجِرِينَ. فَقَالَ النَّبِيُّ ﷺ: دَعُوهَا فَإِنَّهَا مُتَبَّثَةٌ. قَالَ جَابِرٌ: وَكَانَتِ الْأَنْصَارُ حِينَ قَدِمَ النَّبِيُّ ﷺ أَكْثَرُهُمْ كَثُرُ الْمُهَاجِرُونَ بَعْدُ. فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي: أَوْ قَدْ فَعَلُوا. وَاللَّهُ، لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعْزَزَ مِنْهَا الْأَذْلَّ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ ﷺ: دَعْنِي، يَا رَسُولَ اللَّهِ، أَضْرِبْ عُنْقَ هَذَا الْمُنَافِقِ. قَالَ النَّبِيُّ ﷺ: دَعْهُ، لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ.

مُتَّقَّ عَلَيْهِ.

182/7. According to 'Amr b. Dīnār ﷺ,

"I heard Jābir b. 'Abd Allāh ﷺ say, 'We were in one of the military expeditions when a man from the Muhājirūn struck a man from the Anṣār. The Anṣārī called out, "Come to my aid, O Anṣār!" And the Muhājir called out, "Come to my aid, O Muhājirūn!" When Allah poured it into His Messenger's ears (i.e. made him aware through revelation), he asked, "What is all this?" They replied, "A man from the Muhājirūn struck a man from the Anṣār, so the Anṣārī called out, 'Come to my aid, O Anṣār,' and the Muhājir called out, 'Come to my aid, O Muhājirūn.'" Upon hearing this, Allah's Messenger ﷺ

¹⁸² Set forth by •Abd al-Razzāq in *al-Muṣannaf*, 3:538 §6627; •al-Hākim in *al-Mustadrak*, 3:679 §6490–6491; •Ibn Abī 'Āsim in *al-Āḥād wa al-Mathānī*, 4:23 §1967; •Ibn Qāni' in *Mu'jam al-Ṣahāba*, 1:203; •al-Haythamī in *Majma' al-Zawā'id*, 9:318; and cited by •Qādī 'Iyād in *al-Shifā*, 1:503; •al-Asqalānī in *Fatḥ al-Bārī*, 8:650, and in •al-Isābā, 4:155; •Ibn Jarīr al-Ṭabarī in *Jāmi' al-Bayān*, 28:113; •Ibn al-Jawzī in *Sifat al-Ṣafwa*, 1:608.

said, “Eschew this, for it is putrid.” When the Prophet ﷺ first came [to Medina], the Anṣār were more numerous, but then the Muḥājirūn outnumbered. ‘Abd Allāh b. Ubayy [one of the chief hypocrites] said, “They have already [become more numerous]. By Allah! If we return to Medina, the most honourable will expel the lowliest [i.e., in his mind, the hypocrites would expel the Prophet ﷺ and his Companions from Medina].” Upon hearing this, ‘Umar b. al-Khaṭṭāb ﷺ said, “O Messenger of Allah! Give me leave to strike the neck of this hypocrite!” The Prophet ﷺ said, “Leave him be, lest the people say that Muhammad kills his Companions.””

Agreed upon.

٨/١٨٣. عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ يَقُولُ: قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنُ أَبِي لِلنَّبِيِّ يَقُولُ: دَعْنِي أَقْتُلُ أَبِي، فَإِنَّهُ يُؤْذِي اللَّهَ وَرَسُولَهُ. قَالَ النَّبِيُّ يَقُولُ: لَا تَقْتُلْ أَبَاكَ. ثُمَّ دَهَبَ ثُمَّ رَجَعَ إِلَيْهِ فَقَالَ: دَعْنِي أَقْتُلُهُ. فَقَالَ: لَا تَقْتُلْ أَبَاكَ. ثُمَّ جَاءَ الثَّالِثَةَ فَقَالَ لَهُ مِثْلَ ذَلِكَ. قَالَ: فَتَوَضَّأْ، يَا رَسُولَ اللَّهِ، لَعَلَّيِ أَسْقِيْهِ، لَعَلَّهُ أَنْ يَلِنَّ قَلْبُهُ. قَالَ: فَتَوَضَّأْ ابْنَيُّكُمْ فَسَقَاهُ إِيَّاهُ.

رَوَاهُ عَبْدُ الرَّزَاقِ وَالْحَاكِمُ وَابْنُ أَبِي عَاصِمٍ. وَقَالَ الْهُنْيَمِيُّ: رِجَالُهُ رِجَالٌ
الصَّحِّيْحُ.

١٨٣/٨. According to ‘Ikrima, the freed bondsman of Ibn ‘Abbās ﷺ,
“‘Abd Allāh, the son of ‘Abd Allāh b. Ubayy [the chief hypocrite

^{١٨٣} Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “Using a Shirt as Burial Shroud, whether it Covers Completely or Not, and Regarding the One Who is Not Enshrouded by a Shirt,” 1:427 §1210, and in Bk.: *Tafsīr al-Qur’ān* [The Qur’ānic Exegesis], Ch.: “On Allah’s Statement: *¶Seek forgiveness for them or do not seek forgiveness for them—if you sought forgiveness for them seventy times, still, Allah will not forgive them*,” 4:1715 §4383; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣifāt al-munāfiqīn wa akhāmuhum* [On the Traits of the Hypocrites and the Rulings that Pertain to Them], 4:2141 §2774, and in Bk.: *Fadā’il al-ṣahāba* [The Virtues of the Companions], Ch.: “From the Virtues of ‘Umar ﷺ,” 4:1865 §2400; •Ahmad b. Hanbal in *al-Muṣnād*,

of Medina], said to the Prophet ﷺ, ‘Give me leave to kill my father, for he annoys Allah and His Messenger.’ The Prophet ﷺ said (to him), ‘Do not kill your father.’ Then ‘Abd Allāh left and soon came back and asked once again, ‘Give me leave to kill him,’ and the Prophet once more said, ‘Do not kill your father.’ Then ‘Abd Allāh came back and sought leave a third time. Then he said, ‘O Messenger of Allah! Perform ablutions (and give me the water of your ablution) so I can take and pour it over him, for perhaps that (blessed water) will soften his heart.’ So the Prophet ﷺ performed ablution and ‘Abd Allāh gave the drink to his father.”

Reported by ‘Abd al-Razzāq, al-Hākim and Ibn Abī ‘Āsim.

According to al-Haythamī, “The sources of this tradition are authentic.”

٩/١٨٤ . عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي لَمَّا تُؤْتِيَ، جَاءَ أَبْنُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطِنِي قَمِيصَكَ أُكَفِّهُ فِيهِ وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ . فَأَعْطَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَمِيصَهُ فَقَالَ: آذِنِي أُصْلِي عَلَيْهِ . فَادْعُهُ فَلَمَّا أَرَادَ أَنْ يُصْلِي عَلَيْهِ جَذْبَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: أَسْتَغْفِرُ لَهُمْ أَلَيْسَ اللَّهُ نَهَاكَ أَنْ تُصْلِي عَلَى الْمُنَافِقِينَ؟ فَقَالَ: أَنَا بَيْنَ خَيْرَيْنِ . قَالَ: أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ . فَصَلَّى عَلَيْهِ فَنَزَّلَتْ: 『وَلَا تُصْلِي عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقْمِمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ، وَمَا تُوا وَهُمْ فَسِقُونَ』 .

مُتَّقِ عَلَيْهِ .

2:18 §468; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “On Worship,” 3:184 §3094; •al-Tirmidhī in *al-Sunan*: Bk.: *Tafsīr al-Qur'ān* [The Qur'ānic Exegesis], Ch.: “Concerning Sūra al-Tawba,” 5:279 §3098 (al-Tirmidhī said, “This is a fine authentic tradition”); •al-Nasā'ī in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “On Having a Shirt in the Burial Shroud,” 4:36 §1900; •Ibn Mājah in *al-Sunan*: Bk.: *Mā jā' fī al-Janā'iz* [What has been Narrated Concerning Funerals], Ch.: “Praying for the People of the *Qibla*,” 1:487 §1523; •Ibn Hibbān in *al-Ṣaḥīḥ*, 7:447 §3175.

184/9. According to Ibn ‘Umar ﷺ,

“When ‘Abd Allāh b. Ubayy (the chief of hypocrites) died, his son (‘Abd Allāh, a Companion) went to the Prophet ﷺ and said, ‘O Messenger of Allah! Please give me your over-garment that I may shroud my father in it and pray over him and seek forgiveness for him.’ The Prophet ﷺ gave him his over-garment and said, ‘Inform me (of funeral time so that) I pray over him.’ When ‘Abd Allāh informed him and he was about to pray over him, ‘Umar ﷺ took him aside and asked, ‘Did Allah not forbid you to pray for the hypocrites?’ The Prophet ﷺ responded, ‘I am between two choices,’ and then he recited the verse, *¶Whether or not you seek forgiveness for these (wicked and arrogant hypocrites who dare scoff at Your Eminence), if you implore forgiveness for them seventy times (out of your natural compassion and your benevolent practice of forgiving and forbearing), even then Allah will not forgive them at all¶* [Q.9:80]. So the Prophet ﷺ prayed over him and later the verse was revealed, *¶And never perform (funeral) Prayer over any of these (hypocrites) who dies, nor stand at his grave (because your stopping on some place also brings about mercy and blessings, and they do not deserve your mercy and blessing). Indeed, they disbelieved in Allah¶* [Q.9:84].”

Agreed upon.

١٨٥ . عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَتَى رَسُولُ اللَّهِ بْنَ أُبَيِّ بَعْدَ مَا أُدْخِلَ حُفْرَةً، فَأَمَرَ بِهِ، فَأَخْرَجَهُ فَوَضَعَهُ عَلَى رُكْبَتِيهِ، وَنَفَّثَ عَلَيْهِ مِنْ رِيقِهِ وَأَبْسَهُ قَمِيْصَهُ، فَاللَّهُ أَعْلَمُ. وَكَانَ كَسَا عَبَّاسًا قَمِيْصًا. قَالَ سُفِيَّانُ: وَقَالَ أَبُو هَارُونَ:

¹⁸⁴ Set forth by •al-Bukhārī in *al-Šaḥīḥ*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “Should the Deceased be Removed from the Grave and Burial Niche for Reason?” 1:453 §1285, and in *Kitāb al-Libās* [The Clothing], Ch.: “On Wearing an Over-garment,” 5:2184 §5459; •Muslim in *al-Šaḥīḥ*: Bk.: *Šifāt al-munāfiqīn wa āḥkāmuḥum* [On the Traits of the Hypocrites and the Rulings that Pertain to Them], 4:2140 §2773; •al-Nasā’i in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “Disinterring the Deceased after He is Placed in the Burial Niche,” 4:84 §2019; •Abū Ya‘lā in *al-Muṣnād*, 3:458 §1958; and cited by •Ibn Kathīr in *Tafsīr al-Qur’ān al-‘azīm*, 2:380, and *al-‘Aynī* in *‘Umdat al-qārī*, 8:164, 21–310.

وَكَانَ عَلَى رَسُولِ اللَّهِ قَمِيصَانِ فَقَالَ لَهُ ابْنُ عَبْدِ اللَّهِ: يَا رَسُولَ اللَّهِ، أَلْبِسْ أَبِي قَمِيصَكَ الَّذِي يَلِي حِلْدَكَ قَالَ سُفْيَانُ: فَعَرْوَنَ أَنَّ النَّبِيَّ أَلْبَسَ عَبْدَ اللَّهِ قَمِيصَهُ مُكَافَأَةً لِمَا صَنَعَ.

مُتَّقِّ عَلَيْهِ.

185/10. According to Jābir b. ‘Abd Allāh ﷺ,

“Allah’s Messenger ﷺ went to the gravesite of ‘Abd Allāh b. Ubayy after his corpse was placed inside and he ordered that his body be brought out. He placed it over his knees, blew some of his spittle upon him, and wrapped him in his shirt—and Allah knows best. He [‘Abd Allāh b. Ubayy] had clothed ‘Abbās in a shirt.” Sufyān said, “And Abū Hārūn said, ‘Allah’s Messenger ﷺ was wearing two shirts and ‘Abd Allāh [the son of ‘Abd Allāh b. Ubayy] said, “O Messenger of Allah! Wrap my father in your shirt that touches your skin.”’ They [the Companions] were of the view that the Prophet ﷺ clothed ‘Abd Allāh b. Ubayy in his shirt to compensate for ‘Abd Allāh having clothed ‘Abbās in his shirt.”

Agreed upon.

11/186. عَنْ أَبِي هُرَيْرَةَ قَالَ: قَدِمَ طَفَيْلُ بْنُ عَمْرِو الدَّوَيْبِيُّ وَأَصْحَابُهُ عَلَى النَّبِيِّ. فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ دُوْسًا عَصَتْ (وَفِي رِوَايَةِ مُسْلِمٍ: قَدْ كَفَرَتْ) وَأَبْتَ، فَادْعُ اللَّهَ عَلَيْهَا. فَقَيْلَ: هَلَكْتُ دُوْسٌ. قَالَ: اللَّهُمَّ، اهْدِ دُوْسًا وَأُتِّبِهِمْ.

مُتَّقِّ عَلَيْهِ.

¹⁸⁵ Set forth by •al-Bukhārī in *al-Šaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: “On Praying for the Guidance of the Idolaters in order to Reconcile Their Hearts,” 3:1073 §2779; •Muslim in *al-Šaḥīḥ*: Bk.: *Fadā'il al-ṣaḥāba* [The Virtues of the Companions], Ch.: “From the Virtues of Ghifār, Aslam, Juhayna, Ashja‘, Muzina, Daws, and Tay,” 4:1957 §2524; •al-Tabarānī in *al-Mu‘jam al-Kabīr*, 8:326 §8219, and in *Musnad al-Shāmiyyīn*, 4:296 §3352.

186/11. According to Abū Hurayra ﷺ,

“Tufayl b. ‘Amr al-Dawsī and his companions went to the Prophet ﷺ and said, ‘O Messenger of Allah! The people of Daws have disobeyed [and according to Muslim, ‘The people of Daws have disbelieved’] and refused, so invoke Allah’s curse on them!’ Upon hearing this, some people said that Daws are destroyed, but the Prophet ﷺ supplicated, ‘O Allah! Guide Daws and bring them back to the Religion.’”

Agreed upon.

¹⁸⁶ Set forth by •al-Bukhārī in *al-Šaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: “On Praying for the Guidance of the Idolaters in order to Reconcile Their Hearts,” 3:1073 §2779; •Muslim in *al-Šaḥīḥ*: Bk.: *Fadā’il al-ṣaḥāba* [The Virtues of the Companions], Ch.: “From the Virtues of Ghifār, Aslam, Juhayna, Ashja‘, Muzina, Daws, and Tay’,” 4:1957 §2524; •al-Tabarānī in *al-Mu’jam al-kabīr*, 8:326 §8219, and in *Musnād al-Shāmiyyīn*, 4:296 §3352.